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therefore the terms must be equivalent, such an application of psychology to exegesis is somewhat startling. John 6:50, which tells the believer that he will not die, is made parallel to Matt. 16:18, which exhibits the church as escaped from death and destined to enjoy the resurrection life.

John 15:5 = Matt. 24:48. Both passages are warnings against a false independence of Christ.

These instances fairly illustrate much of the author's exegesis, by which he seems able to make his parallels meet only after running them out into the infinity of general religious truth.

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DIE JOHANNEISCHE ANSCHAUUNG VOM LEBEN, mit Berücksichtigung ihrer Vorgeschichte, untersucht von ERICH VON SCHRENCK. Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf. (Georg Böhme), 1898. Pp. vi + 189. M. 3.

THIS monograph has the merit of being clearly a contribution to the subject with which it deals. The correlative conceptions of life and death in the Johannine thought have proved a fruitful field for many students, but this is the first published attempt to trace possible antecedents of these conceptions historically, with any degree of completeness. One could wish, however, for this very reason, that the work had been much more exhaustive in the studies upon the previous history of the Johannine ideas. The treatment of Greek thought is limited to one or two meager references, while the study of Philo is, as acknowledged in the preface, second-hand, and, it must be said, by no means complete. If anywhere in previous writings outside the New Testament one can discover clear approaches to the thought of John, it is unquestionably in Philo, Teichmüller's claim of a direct descent of the Johannine thought from Aristotle notwithstanding. Hence first-hand and more thorough work with Philo was desirable in such a publication. It is true that the author, for self-protection, deprecates at the outset any intention of exhaustiveness in this part of his task, but the demand for exhaustiveness seems none the less reasonable.

The latter portion of the work, dealing with the Johannine thought itself, is tolerably full, and the discussion is in the main frank, though theological predispositions at times seem to affect the treatment. An example is to be found in the vital position assigned to baptism. On

the whole, however, the work is an interesting and thankworthy presentation of a subject always attractive from whatever side approached, and by no means unpractical.

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COMMENTAIRE SUR LES ACTES DES APÔTRES. Par ED. BARDE, Professeur à l'École de Théologie de la Société évangélique à Genève. Lausanne: Bridel & C^{ie}, 1898. Pp. 592. Fr. 12.

THE author states that in the French language there is no "special and complete" commentary on the book of Acts, and it is this lack which he undertakes to supply. His aim seems to have been: (1) to defend the traditional conception of Acts, (2) to give a general exposition of the book passage by passage, (3) to emphasize the transcendent and religious features of the history.

The most conspicuous characteristic of the work is its constant statement of critical views, with attempted refutation. His ever-present antagonist is Zeller, and H. J. Holtzmann is a close second. His chief associates in the defense are Baumgarten and Godet. The first pair are never right in their interpretation of Acts; the second pair are never wrong. He refers occasionally to the works of Renan, Weizsäcker, Wendt, Pfleiderer, and McGiffert, of the modern critical school, but his main engagement is with the old Tübingen foes. Calvin, for national reasons, is often quoted. Some of the foremost scholars in Germany and England are not referred to.

As a matter of fact, Professor Barde does not see or feel historical and literary difficulties in Acts. Criticism is to him entirely unnecessary and harmful. The innocent confidence which he has in the Acts narrative, and the facility with which he removes all problems in the history, should comfort and reassure the advocates of the traditional view of the book. The purpose of the Acts, as he understands it, was simply and solely to record the continued work of Christ by the Holy Spirit through the apostles, and the fulfilment of his last command (Acts 1:8). He finds no apologetic purpose in the book, no conciliatory purpose or smoothing-over process, no undue authority or significance of Peter or other Jerusalem apostles in the history, no historical inconsistencies with the Pauline epistles, no difficulties in the speeches, the miracles, the angel-narratives, the visions; in short, there are no perplexing features, no problems. All these questions which